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SHEKEL



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Foreign Office,
S.W.1.

June 19th 1920.

Sir,

I have to inform you that The King has been graciously pleased to appoint you to be High Commissioner and Commander in Chief in Palestine, for the purpose of instituting a Civil Administration to replace the existing Military Administration in that country.

The Army Council have approved the assumption by you of the title of Commander-in-Chief of the troops in Palestine with the proviso that the possession of this title will not give you any right of interference in details of operations or movements of troops, but will merely allow you to indicate the general policy to be pursued by the Military forces.

A

The Right Honourable

Sir Herbert Samuel, G.B.E.

High Commissioner for Palestine.

OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

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The President's Message by Moe Weinschel



Dear Member,

The election results for members of the Board of Directors, as reported by our accountants, Louis Rappaport & Associates are as follows: A total of 98 ballots were received. This amount is quite small in comparison to the membership in A.I.N.A., but perhaps it reflects the sentiment that the incumbent directors have done a credible job as each of them have been reelected. The vote tallies are: Ed Janis 77, Bill Rosenblum 47 and Julius Turoff 61. Runners up were Nat Sobel 45 and Jud Katzen 45. Our thanks to those A.I.N.A. members who took the time to vote.

There will be a Board of Directors meeting on Feb. 19, 1997 and the results of this meeting will appear in the next issue of the SHEKEL.

Last year when Erich Wronker passed away, A.I.N.A. lost a truly knowledgeable, talented friend and member. Lili Wronker, Erich's widow, has been in touch with us and has donated a number of numismatic and Judaic collectibles to INSNY and to A.I.N.A. The stipulation accompanying these donations was to make certain that they continued to be in the possession of appreciative members. I can report that INSNY has derived \$ 60.00 from the sale of part of the items and that A.I.N.A. has received \$200.00. In addition we know that these items are now in the hands of collectors who will not only treasure them, but will remember that they originated with Erich Wronker. A number of lower valued items have been turned over to our Young Numismatist program. We extend our thanks and appreciation to Lili Wronker for the privilege and the opportunity to keep alive warm memories of a good friend and to benefit A.I.N.A. and A.I.N.A.'s support of programs for Young Numismatists and Israel numismatic education.

In addition we report, with sadness, the passing of Sylvia Haffner Magnus, "The First Lady of Israel Numismatics." An obituary has been printed on page 6 in this SHEKEL. Sylvia was a great asset to A.I.N.A. and to our hobby and will be sorely missed. We convey sincere condolences to her family. May her soul rest in peace.

Dr. Gary Laroff has been able to put together another segment of the updates to *Israel's Money and Medals* which appears in the center pages of this issue. Information about these issues has not been readily obtainable since Israel Sedaka retired from the IGCNC.

Shalom

Moe

The Viscount of Mount Carmel by Bernard Wasserstein

The most moving ceremony that I have ever attended was on my first visit, after my arrival in Jerusalem (as British High Commissioner), to the old and spacious synagogue in the Jewish quarter of the ancient city. As it was the Sabbath, I had walked over from Government House so as not to offend the Orthodox by driving and found the surrounding streets densely thronged and the great building itself packed to the doors and to the roof... Now, on that day, for the first time since the destruction of the Temple, they could see one of their own people governor in the Land of Israel. To them it seemed that the fulfillment of ancient prophecy might at last be at hand. When there I read the opening words of Isaiah appointed for that day, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned," ...- the emotion that I could not but feel seemed to spread throughout the vast congregation. Many wept. One could almost hear the sigh of generations.....

Herbert Louis Samuel

He was born in Liverpool, the son of a wealthy banker and grew up in London attending University College School. His upbringing was Orthodox in the conventional Anglo-Jewish mold. While an undergraduate at college in Oxford, he underwent a spiritual crisis as a result of which he lost faith in Judaism. However, in deference to his family, he maintained outward observances and membership in the Jewish community. His father, who died when Samuel was a child, left him a secure income. As a result, he never had to work for a living and decided at an early age to devote his life to progressive politics.

He was selected as a prospective parliamentary candidate for the Liberal Party and in 1902 was elected to the House of Commons. In 1909 he became the first Jew to serve in a British Cabinet. As postmaster general from 1910 to 1914, Samuel bore the brunt of anti-Semitic attacks and false accusations of corruption in the Marconi scandal, but he emerged with his reputation unblemished.

In 1914 he was president of the local government board; in 1915 again postmaster general; and in 1916 home secretary.

Before 1914 Samuel had taken no part in Zionist activities because he did not regard them as practicable. On the day that Great Britain declared war on Turkey, however, he broached the subject of Zionism and the establishment of a Jewish state in Palestine, first with David Lloyd George and later with the foreign secretary, Sir E. Grey. He found them most enthusiastic to the idea. Later he prepared a special memorandum on the subject, which he circulated among the members

of the cabinet in January and March of 1915. In his memorandum he advocated a British protectorate under which "facilities would be given to Jewish organizations to purchase land, to found colonies, to establish educational and religious institutions; and to cooperate in the economic development of the country, and that Jewish immigration, carefully regulated, would be given preference, so that in course of time the Jewish inhabitants, grown into a majority and settled in the land, may be conceded such degree of self-government as the conditions might justify."

Palestine was a small country about the size of Wales and as such it could not absorb all the Jews, but it could absorb some 3,000,000 people and thus bring some relief to Jews in Russia and elsewhere. But what was more important was the effect upon the Jewish people throughout the world. Therefore, "Let a Jewish center be established in Palestine, let it achieve, as it may well achieve, some measure of spiritual and intellectual greatness, and insensibly the character of the individual Jew, wherever he might be, would be raised."

Nothing came out of this proposal because of the opposition of Prime Minister Asquith. But in the field of practical politics, Samuel helped Chaim Weizmann, whom he first met in December 1914, in the work that ultimately led to the Balfour Declaration of November 1917.

As a result of his close connection with the policy of a Jewish National Home, in 1920, Herbert Louis Samuel was appointed first high commissioner under the British mandate in Palestine, thus being the first Jew to rule the Land of Israel in 2000 years.

His period of rule was marked by the severe Arab anti-Jewish riots of May 1921. Samuel responded with a policy of conciliation of Arab nationalism that alienated many of his former Zionist admirers. In the 1922 White Paper policy statement largely formulated by Samuel, the British government enunciated the criterion of economic absorptive capacity as the basis for decision making on Jewish immigration to Palestine.

By the time Samuel left Palestine in 1925, peace had been restored and Jewish immigration was buoyant. As a capable administrator the foundations of the Jewish National Home in Palestine had been securely laid, but Samuel's efforts to draw the Arabs of Palestine into the political community had failed.

An advisory council, consisting of ten British officials, four Muslims, three Christians and three Jews was established, but it ceased functioning after two years because of the Arab refusal to cooperate. During his term of office, from 1920 to 1925, the Jewish population doubled from 55,000 in 1919 to 108,000 in 1925. Extensive Jewish settlement was carried out and the number of settlements increased from 44 to over 100. Official recognition was given to Jewish representative bodies, local councils were organized and the Chief Rabbinate was established. Major improvements were carried out

in the legal and judicial system and much improved were education, sanitation and communication facilities. The Hebrew language was officially recognized as one of the three languages of the country.

His policy of restricting Jewish immigration, under Arab pressure, was severely criticized by many Zionists, and the Yishuv in general, with Vladimir Jabotinsky being his sharpest critic.

Samuel had hoped to retire in Palestine and write philosophy books in a house on Mount Carmel. However, his successor forbade him to remain. Back in England in 1926, he played a major role in ending the general strike. In 1931 he returned to the cabinet as the Home Secretary in Ramsay MacDonald's National Government. As Liberal leader from 1931 to 1935 he maintained the party's independence but saw it dwindle into a small parliamentary rump. He never again held office, although Neville Chamberlain invited him to join his cabinet in 1938,

He had been knighted in 1920 and was ennobled in 1937, assuming the title Viscount Samuel of Mount Carmel and of Toxteth, Liverpool, the place where he was born. He remained active in public life into old age, wrote several books on philosophy, and became a much-admired radio broadcaster. He continued to speak regularly in the House of Lords, delivering his last important speech there at the age of ninety.

Regarded as the most distinguished figure in Anglo-Jewry of his time, Samuel was active in the 1930's in work on behalf of the emigration and succor of German Jews. A strong opponent of the partition of Palestine, he nevertheless happily welcomed the creation of the State of Israel.

His most fundamental belief was in human rationality and capacity to improve society. Beneath a frosty exterior he concealed a fervent belief in humanitarian causes. His moderate Zionism represented a synthesis of his Englishness and his Jewishness, his liberalism and his imperialism, his political practicality and the religious sensibility that, particularly in later life, colored much of his thought.

Lord Samuel was always known for his unwillingness to sacrifice principle under any circumstances, and his philosophy was expressed in his books "Belief and Action," and "Practical Politics." Lord Samuel died in 1963 at the age of ninety three.



A.I.N.A. has only recently been told that Sylvia Haffner Magnus passed away last November at her home in Coconut Creek, Florida. Her poor health, during the past several years, required her to withdraw from all numismatic activities.

Sylvia was called the "First Lady of Israel Numismatics." In 1967, while living in California with her late husband Manny, she authored the first "History of Modern Israel's Money from 1917 to 1967." This soft cover book included the coins and currency struck under the British Mandate of Palestine. A later hard cover edition included Turkish and Egyptian money used in the Holyland. She was awarded the American Numismatic Association's Heath Literary Award in recognition of her fine work.

Sylvia lived in Israel for several years where she researched Judaic tokens and medals. In 1978, A.I.N.A. published her "Judaic Tokens and Medals" book, the culmination of her efforts to list and photograph thousands of items of kibbutz scrip, merchant and co-operative tokens, city and municipality medals, masonic and Arabic medals and tokens.

Sylvia also edited the "Israel's Money and Medals" catalogs which are referred to as the "Haffner Book" by many collectors. Shortly after A.I.N.A. moved to Florida, she appeared at the office and asked what she could do to help. Sylvia and David, her new husband, volunteered their services to A.I.N.A. for many years.

Three file cabinets in the A.I.N.A. warehouse are filled with photographs and notes on the dozens of Israel related numismatic articles she had written over the years.

A.I.N.A. and the numismatic fraternity has lost a good friend and a "great lady."



Hebron – Home Again by Moshe Dann

In the middle of Hebron today, amidst the ruins of the ancient Jewish quarter, where an Arab fruit and vegetable market now exists, fifteen Jewish families are living in new buildings. In the nearby courtyard, children climb in a makeshift playground. They are watched by soldiers from rooftops and at the entrance to the compound, and by Arab passersby whose eyes are filled with enmity.

Inevitably, one asks why the Jews have come back to this city. Why do they care so much to risk their lives and those of their children for a place? Will history not forgive us if we forget? Can we not live with what we already have and salve the itch of conscience and memory that have brought us back over such immense distances to a place reeking with tension and hatred? Is it worth the expense and effort? Who needs it?

The air is pierced suddenly with a blaring wail from a minaret of the mosque high above us. It is time for Muslims to pray. They begin to gather and move toward the 2000 year old ancient building which encloses the burial places of the Patriarchs and Matriarchs of Israel. The sun flashes against the stones of its stately walls, gleaming and indomitable against the surrounding ruins. Trails of smoke rise from the ominous Kasbah, and newly washed clothes hang from nearby homes. Arab children carry sacks of goods, or play in the street beneath the stairs that lead toward the darkened entrances.

The cave and the building are called Machpelah because of the edifice, the place where Abraham and Sarah, Isaac and Rebecca, Jacob and Leah are buried. It is a place of legends and mystery, forbidden to Jews for the last 700 years, since the time of Muslim Sultan al-Baybers, who prohibited their entry. The edict of 1267 was enforced by Muslim rulers and British administrators until Israel reconquered Hebron in June 1967. It is a holy place for Muslims and Jews because both revere the same ancestor, Abraham (although it is strange for Muslims to care about the rest of his family). It represents the noblest ideals of mankind and yet is surrounded by animosity, conflict, and jealousy. It has been that way from the very beginning. Intended for peace and reconciliation, it remains a battle-ground.

According to Jewish tradition, Machpelah was the entrance to the Garden of Eden and is the place where Adam and Eve are buried. When "Sarah died in Kiryat Arba which is Hebron in the land of Canaan," Abraham purchased the cave for her burial ground from the local people. This was the beginning of a Jewish presence in Hebron.

Over the centuries the Jewish population of Hebron expanded as it absorbed refugees from Arab massacres and persecutions that devastated other Jewish communities in Israel. In 1586, the last remaining synagogue in Jerusalem, dating back to the 13th century,

was seized by the Muslim authorities, and the Jews fled. In 1660, the Jewish community of Safed was destroyed by Arab mobs, and many fled to Hebron. But Hebron was not spared. In 1775, Arab mobs sacked the city, and again in 1834 and 1848.

After World War I and during the British Mandate, Jews looked forward to more peaceful and protected times, but they were let down. Almost immediately, Arab riots swept through the country, wiping out whole Jewish communities. The British seemed unwilling or unable to stop the violence against Jews, which encouraged even more attacks. The British government's solution was to severely restrict Jewish immigration to what was then called Palestine and prevent Jews from purchasing land. In this way, they hoped to stop Jewish settlements.

In the summer of 1929, amid rumors of Arab unrest, the Haganah came to offer protection to the Jewish community of Hebron. Their aid was rejected because the local leaders believed that they could rely on the friendships and good contacts they had built up among the Arabs over the years. Their spokesman was Eliezer Dan Slonim head of the local Anglo-Palestine Bank and the only Jewish representative on Hebron's city council. He confidently offered the safety and security of his home to anyone.

On Friday afternoon, 23 August (Av 17), after their noon prayers, Arab mobs began to move systematically through the Jewish community, from home to home and synagogue to yeshiva, killing, maiming, and looting. The British did nothing to stop the carnage. On the evening of the Sabbath, scores of Jews from Hebron took shelter in Slonim's home. His reputation however, did not deter the Arabs. They broke into his home and killed him, his wife, and an older son (they missed his youngest, a one-year-old); 21 others were killed there and 13 severely wounded. Nine synagogues were gutted, hundreds of Torah scrolls were burned and desecrated. The Avraham Avinu Synagogue and the entire community around it were looted and destroyed. It remained in ruins until the 1950s, when, under Jordanian rule, a public toilet and an animal pen were built on the site where Jews had once worshipped and studied.

The mob surged against the doors of the hospital, Bet Hadassah, which had been closed, fearing the mob. The Arabs pounded on the doors, shouting "We have wounded here!" The doctors, responding professionally, opened the doors. The Arab mobs rushed in and destroyed the building. The pharmacist, who lived adjacent to the hospital, and was known to be a gentle man who would get up at any hour of the night to fill a prescription, was murdered along with his entire family.

The riots continued unabated throughout the Sabbath watched over passively by the British police. As the mob approached the dormitory of the Slobodka Yeshiva, run by the widow Mrs. Cheichal and her two sons, Eliahu Dov and Ysraz Aryeh, Mrs. Cheichal and her sons ran

out of the building toward a mounted British policeman. They begged him to help the students trapped inside but were stabbed to death on the spot. Then, someone in the crowd shouted, "Lets get him too," referring to the policeman. The policeman understood that he was in danger and fired several warning shots in the air. With that, the mob disbanded, and the rioters dispersed. By the time the wave of violence ended, many innocent men (most of whom were teachers and students), women, and children were dead and 66 were mutilated and severely wounded.

The British police, unwilling to protect the Jews who survived, evacuated the rest of the community. For the first time in its long, arduous history, Hebron was Judenrein. During the same Shabbat, Arab gangs murdered 139 Jews and wounded 339 more in riots that swept throughout the country.

In June 1967, the Israeli army entered Hebron without resistance. The Arab residents, fearing that the Jews would take revenge, hid in their homes. Their fears were unfounded; not an incident occurred. Rabbi Shlomo Goren, chief chaplain of the IDF, ran up to the doors of Machpelah that had remained closed to Jews for seven centuries and fired a burst from his Uzi submachine gun (the bullet holes can still be seen). The thick doors would not budge, as they were bolted from inside. Finally, the Arab custodian opened the doors, and after praying inside, Rabbi Goren was informed that the mayor of Hebron wanted to surrender to him there. Rabbi Goren refused. "In this holy place," he said, "man surrenders only to God." Later, in the offices of the mayor, an agreement was signed insuring equal rights. In a gesture of good will, the Muslim authorities were reinstalled, along with an Israeli presence.

In 1968, a few Jewish families decided to spend Pesach in Hebron and rented rooms at the Park Hotel, operated by local Arabs. At the end of the holiday, however, they refused to leave, claiming their right and intention to remain in the city of their forefathers. The government refused initially to allow the Jews to remain and moved them to the former British police station overlooking the city. The families lived under extremely harsh conditions for nearly three years. Eventually a compromise was reached, and a new neighborhood was built nearby, called Kiryat Arba, an ancient name for Hebron. The dream of rebuilding a Jewish community in Hebron had become a reality.

On Shabbat and holidays, hundreds of Jews walk from Kiryat Arba to pray at Machpelah. Singing and dancing, they are watched by soldiers and by sullen Arabs along the way. It is an uneasy truce, maintained by the army with a solemn hope that one day there will be peace. But it is far off, and the struggle is not only between " us" and " them."

In 1976, Professor Ben Zion Tavgar, a recent immigrant from the Soviet Union, where he had been a prominent solid-state physicist,

was curious about the whereabouts of the Avraham Avinu Synagogue. He poked around the ruins and was promptly arrested by the police for disturbing "Arab property." In court, he showed that there was a synagogue on the site. The Arab who maintained an animal pen there produced a legal document of permission from the Jordanian and Israeli authorities and demanded his right to occupy the site. The Israeli military authorities, under Minister of Defense Shimon Peres, were not impressed by Professor Tavgar and refused to allow him to continue his excavation. Nevertheless, he remained and kept digging. Eventually, in 1978, permission was granted for a full scale renovation of the site. Jews now had the right to worship in Hebron. It was a beginning.

In the spring of 1979, in the month of Iyar, a handful of women and their children from Kiryat Arba, occupied the gutted and abandoned building that once housed the hospital, Bet Hadassah. Conditions were harsh: there was no heat, electricity, or water. The army was given orders not to evict the settlers, which might be embarrassing, but to restrict them. The building was ringed by soldiers, and no one was permitted to enter. It was a siege. The women's husbands appealed to the commander: when the Egyptian Third Army was surrounded by the Israeli Army at the end of the Yom Kippur war, they were given food and water! Why not a humanitarian consideration now? A compromise was reached, and vital necessities were permitted in. But no one was allowed to enter, and anyone who left was not permitted to return.

On Friday night, the husbands of the women inside would stand outside the fence and push their hands through, holding a kiddush cup, so their wives and children could be included in their blessing. Another Sabbath of separation. A pregnant woman, Shoshana Peretz, inside the building was going into labor. Her friends urged her to leave the place and go to a hospital in Jerusalem, where there were adequate facilities. She refused, fearing that she would not be allowed to return. An appeal was made to then Prime Minister Menachem Begin, and she was given a letter permitting her to reenter. "Not good enough," she replied, when she read it. "It's written here that only one person can return, but I'm coming back with my baby. That makes two of us!" And so the letter was amended; she was taken to the hospital, and she returned with her infant daughter to Beit Hadassah.

The standoff continued for over a year until a tragedy occurred. Around the time of Lag B'Omer, May 1980, a group of young students from the Chesder Yeshiva in Kiryat Arba came to Beit Hadassah one Friday evening to raise the spirits of the beleaguered women and children inside. As the boys sang and danced in front of the building, terrorists waiting on the roof of a building across the street burst out of their hiding place and sprayed them with machine gun fire and grenades. Six boys were killed and 16 wounded. Only

then, in the wake of these murders, did the government relent and give permission for the legal occupation of Beit Hadassah, and renovate the Jewish community of Hebron. Later that year, the Shavei Hebron Yeshiva was established in memory of the students who were killed.

Gradually, other formerly Jewish-owned buildings once left in ruins are alive again, filled with the laughter of children, lines of newly washed clothes, and shelves of books. Beit Romano is once again a yeshiva, and Jewish families live once again in Beit Mason, Beit Hadassah, Beit Schneerson, and buildings surrounding the Avraham Avino Synagogue in the ancient Jewish quarter.

If Jerusalem is the flower, then Hebron is the seed. If Jerusalem is the actuality achieved, Hebron is the potential—which is precisely what makes it so powerful and a key to understanding its significance.

Hebron is the most passionate expression of the promise and the hope that has sustained the Jewish people throughout our history. It is a symbol of our 4000-year-old connection to the Land of Israel. We have nurtured that bond, and we have come back to live that ancient vision of peace, harmony and mutual respect. That determination will not be diverted by fear and hostility; it will be strengthened by an appreciation of self, and others. Indeed, it is precisely why Jews have returned to Hebron that the possibility of renewed awareness and relationship exists. That renewal, accompanied by difficulty and danger, is the most eloquent expression of pride and self-respect. Hebron, the very core of Jewish history and destiny, speaks to the essence of the Jewish people.



In 1993, to commemorate the 25th Anniversary of the renewal of Jewish settlement in Hebron, the Kyriat (Qiriat) Arba Official Award Medal was issued.

The obverse center shows the emblem of the Qiriat Arba Regional Council, below, along the circumference, the Hebrew inscription "congratulations" with the years 5827-5753. To the right in Hebrew and to the left in English "Qiriat Arba-Hebron." The reverse shows a panorama of the city of Hebron, with the Cave of the Patriarchs in the center and Qiriat Arba in the background. This medal is not for sale and is issued exclusively for the Qiriat Arba Regional Council.

The ALEPH BETH Page

...Dedicated to the Beginner

by *Edward Janis*



Q. Enclosed is a picture of a token or medal which is about the size of an American silver dollar. I think that it comes from Israel because it is enameled in blue and white surrounding a six pointed star above the red swords and the green surrounding a building which looks like one I visited in Jerusalem many years ago. I know that the first word is "Kever" which means tomb according to my Hebrew-English dictionary. Can you identify it for me?

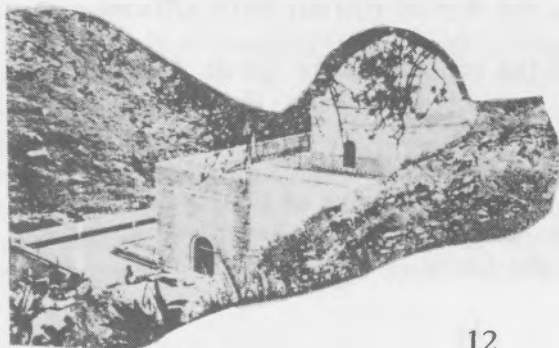
T.K., Baltimore, MD..

A. Only in New York! After being unable to find any answers in my extensive numismatic library at home, I took your photo to the American Numismatic Society in Manhattan. It is the home of the most extensive numismatic library in the world, under the helpful leadership of Dr. Frank Cambell, Chief Librarian.

After the curator of Arabic coinage said "shuari" to me, I asked Frank if he could point me in the right direction. We immediately went into another room where he rolled back six twenty foot bookcases. He went into the dimmed shoulder-wide space, crouched down and brought up a book more than one hundred years old titled "Palestine Under the Arabs". The book was written by Guy Le Strange in 1890.

In it I found six different references to the "Tomb of Jethro", (Shu'ai), in Tabariyyah (Tiberias) and to his daughter, the wife of Moses.

You have, in my opinion, a token or medal which in all probability was purchased by a tourist in Tiberias and brought home as a memento of his visit to the site of Jethro's tomb.



Emil G. Hirsch Contribution Medal

by Gil Levy L.M.#57

While walking through the bourse of a numismatic convention in Chicago some years ago, I came across a different looking item on a dealers table. On closer examination I could see it was a medal, probably made of brass as it has a green patina around the lettering. What really caught my eye was the obverse lettering...it was in Hebrew. The asking price was reasonable so I made a purchase.

The medal is an irregular round shape, much like ancient coins. The reverse has the slogan in Hebrew, reminiscent of the famous Hillel saying, with the signature of Emil G. Hirsch. The obverse is an English translation of the slogan: "IF YOU WON'T WHO WILL?", with the question mark interwoven amongst the saying. Around the rim, on the obverse, is the reason for the medal: THE UNITED DRIVE FOR \$2,500,000 and the year 1923.

The reason behind the medal, and who Emil G. Hirsch was, remained a mystery for many years. In 1923 \$2,500,000 was an immense amount of money for any Jewish community organization, in any city, whether united or not, to raise for charity.

A few years ago, the Chicago Jewish Historical Society advertised for sale a facsimile of the original 1924 edition the "History of the Jews of Chicago." The more than 800 pages are the result of a love of a man consumed with a passion to preserve the memory and heritage of his people, Hyman L. Meites. According to H.L. Meites himself, it took over ten years to research the biographies, stories, pictures and raise the money to put together this most comprehensive collection of memories of early Chicago Jewish settlers. This biography of Emil G. Hirsch is taken from that definitive work.

Emil Gustav Hirsch was born May 22, 1852 in the Grand Duchy of Luxemburg. His early education was in the public schools of the Duchy and in 1866 his father brought the family to the United States. He studied Hebrew, Jewish literature and law with his father. He then entered the University of Pennsylvania and received an A.B. degree. In addition to other studies, he went overseas and took four years of graduate studies in theology and philosophy at the Universities of Berlin and at Leipzig where he received his Ph.D. and his rabbinical degree.



Dr. Hirsch returned to the United States and was appointed rabbi of Har Sinai Synagogue in Baltimore. On June 16, 1878, he married Matilda Einhorn. Two years later he came to Chicago as rabbi of Sinai Congregation. In 1900 he was made rabbi of Sinai for life, at a salary that made him the highest paid preacher of any denomination in the country. During his leadership the membership of the congregation increased from 60 to over 800 families.

Dr. Hirsch's efforts established the Jewish Training School, one of the first, in 1890. He long preached organized charity, and in 1900 the Associated Jewish Charities was formed. He influenced wealthy donors for support and obtained the right men for managers. Among his many activities was as director of Michael Reese Hospital, Home for Aged Jews, and much more. Louis D. Brandeis used his pulpit for an appeal for relief funds for the Committee for General Zionist Affairs. In 1891 Dr. Hirsch founded the Reform Advocate and was its editor until his death. He also edited several other Jewish interest periodicals.

Dr. Hirsch was also recognized outside of Jewish circles. In 1892 he was made Professor of Rabbinical Philosophy and Literature at the University of Chicago. During the World's Fair (1892) he delivered seven addresses at the Parliament of Religions, and he was chosen vice-president of the Liberal Congress of Religions. In 1902, he gave a series of lectures on "Jewish Poetry" at John Hopkins University, and served as biblical editor for the Jewish Encyclopedia. He also translated Dr. Einhorn's prayer book, which was then used by many reform congregations. Dr. Hirsch's amazing versatility makes it difficult to enumerate the many honors conferred upon this great teacher, orator and scholar by organizations and universities.

Dr. and Mrs. Hirsch's home life was known to be ideal and they were paid many loving tributes from their admiring friends and congregants. In 1921, on his seventieth birthday, the congregation presented a pageant review of his life and a dinner in his honor, while messages read from all corners of the world gave proof of the admiration he received from people of all creeds and nationalities.

On January 7, 1923, Chicago, and the whole country, was shocked to learn of the death of Dr. Emil G. Hirsch. He had been in failing health for a several years, but he continued his work until a few weeks before his death. The day of the funeral was one of general mourning. Jew and Gentile, reform and orthodox, followers and detractors, all joined in tribute to a thinker, a doer, a great man who had passed from their midst. Thousands sought admission to the services held at Sinai Temple. The profound feeling that prevailed reflected the hold he had taken upon the life of his time.

Julius Rosenwald, of Sears, Roebuck and Co. fame, honorary chairman of both the Associated and the Federated Jewish Charity organizations pushed for the merger of both groups, and it took shape in 1922.

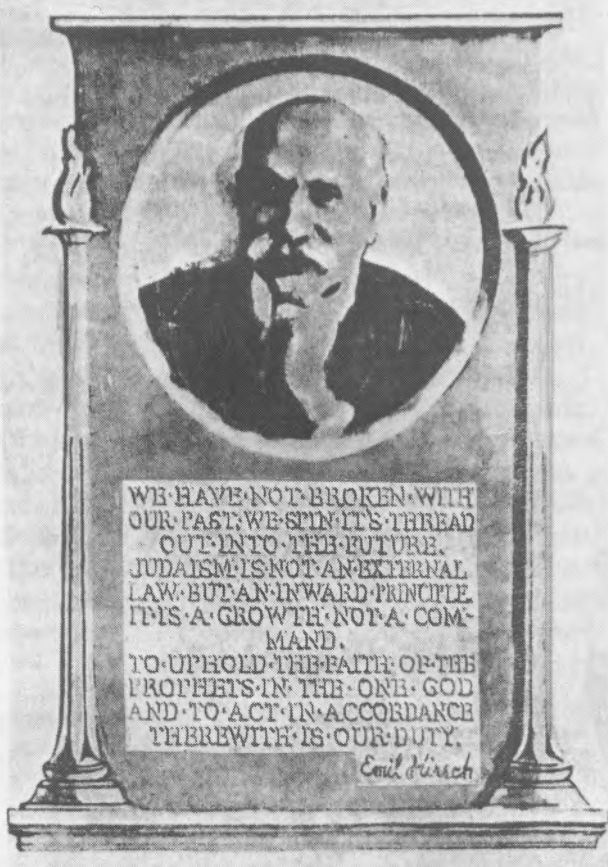
The Associated had raised about a million dollars a year and the Federated about a quarter million Both were to be equal partners in the new joint enterprise. The merger was approved by a unanimous vote of both directorates and the Jewish Charities of Chicago came into existence on January 1, 1923.

A Committee for \$2,500,000 launched a drive on May 6, 1923, with the support of the new Jewish Charities of Chicago, to raise funds for the Michael Reese Hospital, Mount Sinai Hospital and the Jewish Peoples Institute, on the west side of the city. The slogan of the campaign was "IF YOU WON'T...WHO WILL?", and it was brought to a brilliant conclusion on May 31, 1923, when the goal of \$2,500,000 was realized, plus there was a surplus of more than \$250,000!

I do not believe this medal is a unique medal. It was probably presented to each of the chair persons, and possibly to their co-workers and, perhaps to contributors of specific sums.

The Chicago Jewish Historical Society has reported in its journal that there are similar medals in the possession of Temple Sinai, the home of the Society, but these medals do not bear the date 1923. The medal serves well as a memorial to the memory of a great man and as a keepsake reminder of the very first successful multi-million dollar fund raiser in Chicago.

The much honored memory of the deceased Dr. Emil G. Hirsch, plus the Hillel like slogan on the medal, inspired the fund raisers as well as all the Jews of Chicago to unite and bring this campaign for much needed funds for the building improvements to a quick and successful conclusion.



"Torah - Or" - The First Hanukkah Coin by Shmuel Aviezer

Hanukkah, the "Festival of Lights", starts on the twenty-fifth day of the month of Kislev (falling usually in December) to commemorate the liberation in Jerusalem of the Temple from the Syrian Greeks. The victorious Hasmoneans, when entering the Temple found only one jar, containing oil used to keep the candelabrum alight, with enough oil for one day. By miracle, the oil kept the candelabrum lighted for eight days. Ever since, the Jews all over have been celebrating the Hanukkah for eight days in recalling this miracle.

Along the years, a nice tradition evolved as the head of the family, donated some petty-cash to his children in what has become to be known as "Hanukkah gelt". The Bank of Israel, encouraged by the outstanding response by the public to the issue of the first Independence Day Commemorative Coin in 1958, took initiative in considering striking a popular coin, bearing the low denomination of one Israeli pound only, to be issued close to the Hanukkah festival of that year that could also serve as "Hanukkah gelt".

A few weeks after the tenth anniversary of the state in 1958, the Bank of Israel Governor, Mr. D. Horowitz, concluded with Mr. Teddy Kollek, Director-General of the Prime Minister's office, in his capacity as representative of the world Commission for the Tenth Anniversary of Israel, that such a coin is to be prepared in a large quantity (initially estimated at 300,000 pieces) denominated in one Israeli pound and sold at I.L. 2.- to the public.

An ad-hoc committee was formed to provide the particulars of the planned coin. The committee included Mr. Teddy Kollek; Mr. J.E. Nebenzahl, Chairman of the Advisory Council of the Bank of Israel, architect E. Sharon; Mr. Karl Katz, of the Bezalel Art School; Mr. D. Avidor, Director of the Education Ministry and Mr. Chaim Solomon, Head of Currency Supply Unit at the Bank of Israel.

In the tender forwarded to four graphic-artists, it was stipulated that, on the obverse, an old menorah or Hanukkah lamp should be depicted, flanked by the words "Torah-Or" - "the lamp is light", as inspired by the verse from Proverbs 6:23: "For the commandment is a lamp; and the law is light." The then President of Israel, Mr. Itzhak Ben-Zvi, whose advice was sought as regards this verse, gave his approval to the choice made.

In June 1958, the above-mentioned Committee chose Mr. Zvi Narkiss's design for the coin. On the theme side, an old menorah, as appeared on an ancient Jewish coin from the time of Mattathias Antigonus, last king of the Hasmonean dynasty (40-37 BCE), was incorporated. On both sides of the menorah two eight-pointed stars, copied from a coin from the period of Alexander Jannaeus (103-76 BCE), were depicted.

The coin was struck on copper-nickel blanks the size of the 250 pruta coin, then in circulation. The Government Printer ordered the dies and the minting with the Swiss Federal Mint in Bern. The coin was issued on November 20, 1958, close to Hanukkah. Distribution was effected through Post Offices and commercial banks.

Two editions were struck: brilliant uncirculated (BU) and proof. The letter "m" in Hebrew was not yet opted to indicate the proof category of a coin making it quite difficult today to distinguish between the two categories of the coin (the letter "m" has since been incorporated on the proof edition of commemorative coins starting with the 1959 Independence Day coin and the Degania - 1960 Hanukkah coin).

When the coin was being distributed, some uncertainty was voiced by the public about the agencies authorized to issue special coins. The Bank of Israel thought it necessary to publish an official statement to clarify the misunderstanding, viz.:

- * The coin "Torah-Or", and any coin or banknote that are legal tender in Israel, are solely issued by the Bank of Israel as vested to him by the law;

- * Medals may be struck and marketed by whoever chooses to do so;

- * Commemorative coins, planned for the Tenth Anniversary are issued by the Bank of Israel in co-ordination with the Tenth Anniversary Commission. This Commission purchase these coins in their face value and sell them to the public with a reasonable profit which is destined to humanitarian purposes, as is the custom in many other countries.

The final mintage of the BU edition of the "Torah-Or" coin eventually summed up to 149,594 pieces of the BU category and 5000 of the proof coin.



A reader of the "Jerusalem Post" asked at that time why a 7-censer Menorah is shown on the "Torah-or" coin and not an 8-censer one if the coin is supposed to be a Hanukkah coin? He was given the explanation that the rendered Menorah is a rare and ancient one taken from an ancient Jewish Coin and it was not intended to symbolize the Hanukkah Festival.

The Sidney L. Olson Collection Catalog Publication of Palestine/ Israel Financial Documents

The Sidney L. Olson Collection of Palestine/Israel scripophily and exonomia is presently being prepared for catalog publication by the Israel Museum in Jerusalem, to whom this great collection has been donated. It is, beyond any doubt, the largest and most comprehensive group of share certificates, bonds, checks and other financial instruments ever assembled in this area. It was believed by the Olsons that the proper place for this collection would be the Israel Museum where it could be viewed by the general public as well as be available for scholar research.

As a whole, the material chronicles the modern financial history of the Land of Israel. The items illustrate the first banks, cooperatives and corporations set up by the country's early Zionist pioneers. The autographed documents represent an illustrious "who's who" of the History of the Yishuv with an emphasis on the founders and directors of these first enterprises.

The collection contains an impressive grouping of Jewish Colonial Trust shares and warrants, including numerous signature varieties of the bank's directors and secretaries, which record its history from the 1900's until the present.

Other historically noteworthy shares include those of the earliest provisional certificates of The Workers' Bank (Bank Hapoalim) Ltd. from 1921 as well as those of the establishment of the Maritime Trust Ltd. which built the Tel Aviv Harbor in 1936.

Some share certificates are fine examples of lithographic art which were designed by artists of the Bezalel School of Art. Historical early checks of the Anglo-Palestine Company present a colorful group of personalities, a number of whom have had streets named after them. Rare bills of exchange include those of the pioneer banker Melville P. Bergheim and of J.B. Frumkin.

Part of the research for this collection has been conducted at the registrar of companies in Jerusalem. This office, established by the British authorities during the early days of the Palestine Mandate, contains information dating back to 1919. In addition, a number of different banks have cooperated in providing material.

Documents in the Tel Aviv Municipal Archives have shed light on the urban pioneers of the first all-Jewish city in modern times. The files have also been enormously helpful in identifying signatures and obtaining information about early companies.

The Olson Collection, while comprehensive, is not complete. It is hoped that this catalog will be the beginning of what may one day be a more comprehensive check list for this specialized field.

Bertram Marc Katz, Tel-Aviv-Jaffa

Jerusalem of Gold

....coins, that is, as well as silver and bronze medals.

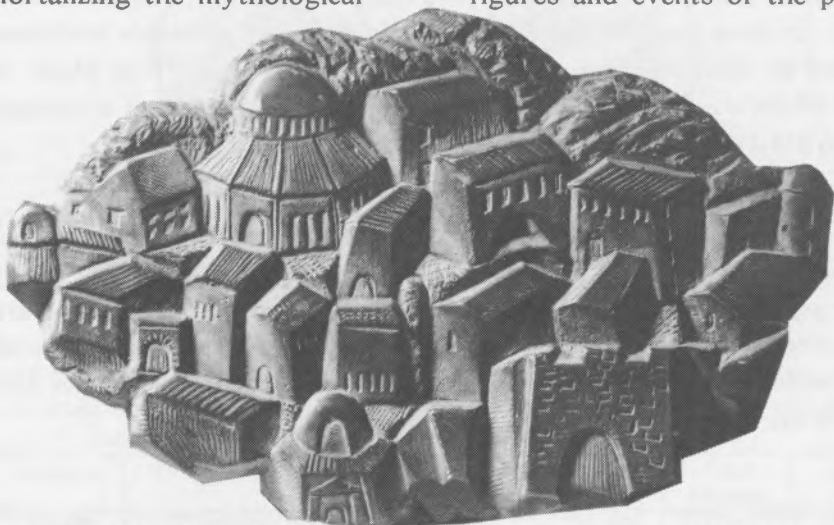
By ALEX SHAGIN

The City of King David, three thousand years old and still growing, is the place where we all are coming from or returning, to touch the Eternity. As in the Book of Psalms: *Our feet shall stand within thy gates O' Jerusalem*. The streets of the old city are well polished by Father Time, whose destructive power seems to diminish as we walk the hills surrounded by the monumental walls. The hills are higher than many mountains, for you can see from these tops all of the rest of the world. Legendary figures, conquerors and peace makers have walked the streets of the City of Light and left their footprints for history to see.

Not too far from the center of the city, in a quiet street of the new Jerusalem, one can find a place where modern day history is being made and recorded, carefully preserved for the generations to come. If ever you need a living proof of the continuity and chronological linkage of the eras, new and old, this is the right place to come to.

In the office of the Israel Government Coins & Medals Corporation, coins and medals of Israel are proudly displayed on the walls and lavishly presented in the showcases. Together with designs that are still in production, they constitute a precious collection of numismatic monuments to the epic history of the people and the land.

Those on the A.I.N.A. tour were met and treated like V.I.P's by the friendly and knowledgeable staff members and by the management of the corporation, which is a new age representation of the scribe, recording for posterity the golden moments of our era and immortalizing the mythological figures and events of the past.



As we study these beautiful collectibles, one thought coincides with the line from the Book: *Pray for the Peace of Jerusalem....The City of Peace....The Center of the Universe....The Treasure of Mankind.....*

ISRAEL'S **Money & Medals** UPDATE

by Dr. Gary P. Laroff

Update #15: State Medals 1993 - 1995

This update to *Israel's Money and Medals* continues the State Medals Series where it left off on page SM-138 with the 1993 "Twelve Tribes of Israel" Series Part I, SM-159 - SM-164. The following pages, when removed or photocopied and inserted in the book after page SM-138, bring the state medals up to date through page SM-146 and the 1995 "Freedom" issue, number SM-179.

This update begins with a correction. Medal SM-165 was originally assigned number CM-149 when information on it was preliminary. It is now apparant that SM-165 is a state medal and is categorized as such in the new catalog.

A number of items are classified by IGCMC as "state medals." This government defined catagory includes traditional state medals, adillions (coin jewelry issued as charms, necklaces and key chains), modilea (plaques with the medalic part about six inches (150 mm) in diameter), watches and desk clocks. In these updates we generally only include the medals traditionally collected by numismatists. An exception is SM-174, the "Best Mom" state medal which was issued only as an adillion but is considered a companion piece to SM-175, SM-176 the "To Father with Love" state medal.

Israel's Money and Medals Updates are researched and written by Dr. Gary P. Laroff. The content of the checklist tables are further reviewed for accuracy by Ya'akov Mead, J. J. Van Grover and others. The current method of providing eight pages in the center of *The Shekel* makes them easily removed. The format, content and tables in *Israel's Money and Medals Updates* are copyright © 1997 Gary P. Laroff.

Correspondence on this column should be addressed to the author: Dr. Gary P. Laroff, P. O. Box 39, Tualatin, OR 97062-0039.

14th Maccabiah, SM-165



Issued to commemorate the 14th Maccabiah Games, July 1993, the largest Jewish sporting event with participation by 5,500 Jewish athletes from 50 countries.

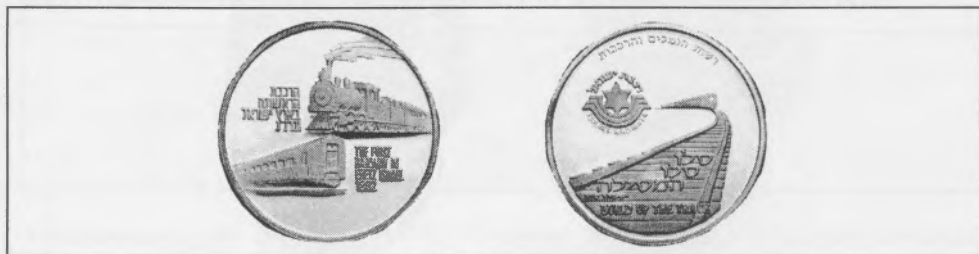
Obverse: Symbol of the Maccabiah: stylized Star of David creating the number "14". "14th Maccabiah Israel 1993" in Hebrew and English.

Reverse: Three runners and Jerusalem. "I have gathered them to their own land" (Ezekiel 39) in Hebrew and English.

Edge: Israel state emblem, "State of Israel" in Hebrew and English, metal fineness and serial number. Design: Ruth Lupin with emblem by Dan Reisinger. Reliefs: Kretschmer. Mints: Tombac and gold: Kretschmer; silver and gold: Government Mint, Jerusalem.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-165	15-211-593	1993	tombac	59	98	1,236	\$11.00
	SM-165a	25-211-375	1993	Ag/935	37	26	1,025	\$32.00
	SM-165b	35-211-351	1993	Au/916.6	35	30	411	\$499.00

100th Anniversary of the Railway in Israel, SM-166



Issued to commemorate the completion on September 26, 1892 of the railway from Jaffa to Jerusalem, started under Ottoman rule in 1888.

Obverse: The first train in Israel and modern train. The year 5653/1892 and "The first railway in Eretz Israel" in English and Hebrew.

Reverse: Train tracks with train; "Build up the track" (Isaiah 62) in Hebrew and English.

Edge: "State of Israel," state emblem, metal fineness and serial number. Design: obverse: Abraham Pat; reverse: Galia and Ilan Eisen. Reliefs: Tidhar Dagan. Mints: Tombac: Hecht; silver and gold: Government Mint, Jerusalem.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-166	15-221-700	1994	tombac	70	140	open	\$17.00
	SM-166a	25-221-370	1994	Ag/935	37	26	open	\$33.00
	SM-166b	35-221-241	1994	Au/750	24	10.36	open	\$191.00

Tu B'Shevat, SM-167



The holiday Tu B'Shevat, the 15th of Shevat, is the New Year of the trees and occurs at the time of the year that many fruit trees bloom in Israel. People hold special dinners and school children go out to plant trees.

Obverse: Trees blossoming with sun rays. "Tu B'Shevat" in Hebrew.

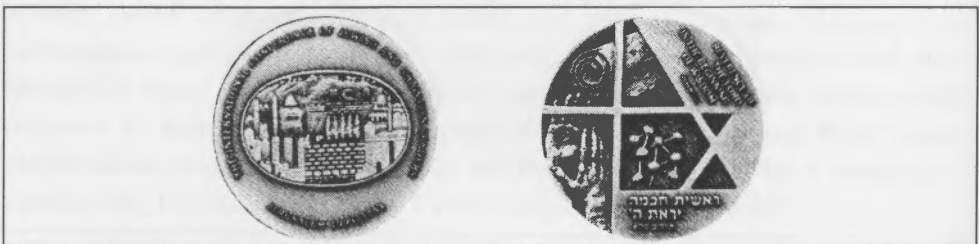
Reverse: Flowering tree. "And when ye shall come into the land, and shall have planted all manner of trees...(Leviticus 20)" in Hebrew and English.

Edge: Gold: milled, silver and tombac: "State of Israel," state emblem and metal fineness.

Design: obverse: Reuben Nutels; reverse: Leah Zohar. Reliefs: Kretschmer. Mints: Tombac and gold: Kretschmer; silver: Government Mint, Jerusalem.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-167	15-220-592	1994	tombac	59	98	open	\$14.50
	SM-167a	25-220-374	1994	Ag/935	37	26	open	\$33.00
	SM-167b	35-220-180	1994	Au/750	18	4.4	open	\$103.00

International Conference of Jewish and Christian Leaders, SM-168



In commemoration of the first conference of Jewish and Christian leaders in 2,000 years on the occasion of the "Religious Leadership in a Secular Society" conference in Jerusalem.

Obverse: Old etching of Jerusalem. "The International Conference of Jewish and Christian Leaders - Jerusalem 1995/5754".

Reverse: Stylized Star of David, DNA molecule, ancient scrolls, hands raised upwards, "Reverence of the Lord is the beginning of Wisdom (Psalm 111)" in Hebrew and English.

Edge: "State of Israel," state emblem, metal fineness and serial number. Design: Reuben Nutels. Relief: Kretschmer. Mints: Tombac: Kretschmer; Silver: Government Mint, Jerusalem.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-168	15-223-590	1994	tombac	59	98	open	\$14.50
	SM-168a	25-223-372	1994	Ag/935	37	26	open	\$33.00

Israel Numismatic Convention, SM-169



Celebration of Israel Coin Week in March 1994 in Tel Aviv.

Obverse: Hebrew seal inscribed "ruler of the city", dated to the mid-7th century BCE., which refers to the ruler of Jerusalem. "International Numismatic Convention 1994" in Hebrew and English.

Reverse: Five coins and insignia of IGC MC. "Israel Government Coins and Medals Corporation" in Hebrew and English.

Edge: milled. Design: Nathan Karp; Relief: Kretschmer. Mint: Kretschmer.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-169	25-176-193	1994	Ag/935	19	3	open	\$12.00

Establishment of Relations between Israel and the Vatican, SM-170



Commemorating the agreement signed on December 30, 1993 between Israel and the Vatican establishing diplomatic ties between the two countries after 45 years of Israel's statehood.

Obverse: Israel and Vatican state emblems. "Establishment of relations between Israel and the Holy See" in English, Latin and Hebrew

Reverse: "Pax Vobis" (peace unto you) in Latin and Hebrew, with olive branches.

Edge: State emblem, "State of Israel" in Hebrew and English, metal fineness and serial number. Design: Nathan Karp; Relief: Tidhar Dagan. Mints: Silver and tombac: Hecht; Gold: Government Mint, Jerusalem.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-170	15-227-706	1994	tombac	70	140	open	\$17.00
	SM-170a	25-227-504	1994	Ag/999	50	60	open	\$60.00
	SM-170b	35-227-302	1994	Au/750	30	15	<499	\$278.00

Simchat Torah, SM-171



The 22nd day of Tishri (the 23rd day of Tishri outside of Israel) is the holiday of Simchat Torah, meaning "Rejoicing of the Law." The day commemorates the end of the annual reading of the Torah when the cycle begins anew and a prayer for rain is recited.

Obverse: Two Torah scrolls, one opened to the final reading, the other opened to the first reading. "Simchat Torah" in English and Hebrew.

Reverse: Congregant dancing with Torah scroll. Ark, scrolls and hands of dancing people. "Your Torah is my delight" in Hebrew.

Edge: Gold: milled; silver and tombac: "State of Israel," state emblem, metal fineness and serial number. Design: obverse: Leah Marmurstein; reverse: Avraham Patt. Reliefs: Kretschmer. Mint: Kretschmer.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-171	15-232-599	1994	tombac	59	98	open	\$14.50
	SM-171a	25-232-371	1994	Ag/935	37	26	open	\$33.00
	SM-171b	35-232-187	1994	Au/750	18	4.4	open	\$103.00

Israel-Jordan Peace Agreement, SM-172



Issued to commemorate the Israel-Jordan peace agreement signed between Yitzhak Rabin, Prime Minister of Israel and Hussein I, King of Jordan.

Obverse: Israel and Jordan flags with olive branch. "Peace Agreement Israel-Jordan - 26.10.1994" in Hebrew, Arabic and English.

Reverse: Star of David and crescent joined together with a dove holding olive branch.

Edge: "State of Israel" in Hebrew and English, state emblem, serial number and metal fineness. Design: obverse: Avraham Patt; reverse: Nathan Karp; Relief: Tidhar Dagan. Mint: Tombac and silver: Hecht; Copper-nickel and gold: Government Mint, Jerusalem.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-172	15-239-703	1994	tombac	70	140	5,000	\$19.00
	SM-172a	25-239-501	1994	Ag/999	50	60	3,500	\$60.00
	SM-172b	35-239-309	1994	Au/750	30	15	2,000	\$278.00
	SM-172c	45-239-385	1994	CuNi	38.5	26	open	\$6.50

Blessed Be This Home, SM-173



It is a common custom to hang a blessing for the home at its entrance to preserve the welfare of the house and its inhabitants. The blessing is engraved on this medal, also available as a framed "modelia" or plaque. The design expresses the hope of living in peace, security and prosperity in our homes.

Obverse: "Blessed be this home" in Hebrew, two doves of peace, pair of hands making good luck sign and stylized decorations of fruits of the Seven Species: grape, vine, fig and pomegranate.

Reverse: "Blessed be this home" in English, two doves of peace, pair of hands making good luck sign and stylized decorations of fruits of the Seven Species: grape, vine, fig and pomegranate.

Edge: Not milled, state emblem, "State of Israel" in Hebrew and English. metal "Bronze" and serial number. Design: Gideon Keich. Relief: Kretschmer. Mint: Kretschmer.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-173	15-235-709	1995	tombac	70	140	open	\$20.00

Best Mom, SM-174



This medal, issued only as “adillions,” or charm jewelry, is also collected as a medal, since it is the companion piece to the Father With Love state medals, SM—175 and SM—176. The medal commemorate the love that one has for their mother.

Obverse: Flower painted individually in colored enamel. “Dear Mother” in Hebrew.

Reverse: A heart and “Mother” in Russian, Hebrew, Yiddish, British English, and French.

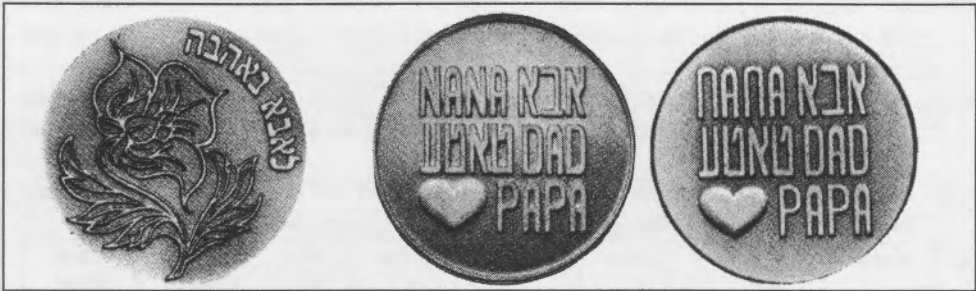
Edge: milled. Design: Ronit Salomon and Sharon Berman. Relief: Tidhar Dagan. Mint:

Silver: Credit Gold; Gold: Kretschmer.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-174	25-231-155	1994	Ag/999	15	1.5	open	
	SM-174a	35-231-123	1994	Au/585	12.5	1	open	
	SM-174b	35-231-149	1994	Au/750	14	2.05	open	
	SM-174c	35-231-181	1994	Au/750	18	4.4	open	

To Father With Love, SM-175, SM-176

Issued to express the love and admiration for fathers which is not always easy to express in words. This medal is the counterpart to the Best Mom state medal, SM-174. The medal was issued in two varieties, the first of which had a typographical error in the Russian word for father. The correct characters are “ПАПА”. The error was to use upper case Latin letters, which came out as “NANA”. The “NANA” error medals, SM—175 were issued in relatively small number.



Common obverse

Reverse SM-175

Reverse SM-176

Obverse: A flower and “To father with love” in Hebrew.

Reverse: A heart and “Father” in Russian, Hebrew, Yiddish, English, and French.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-175	15-230-597	1994	tombac	59	98	289	\$14.50
	SM-175a	25-230-379	1994	Ag/935	37	26	217	\$33.00
	SM-175b	35-330-127	1994	Au/585	12.5	1	133	
	SM-175c	35-220-185	1994	Au/750	18	4.4	120	\$103.00
	SM-176	15-241-598	1994	tombac	59	98	open	\$14.50
	SM-176a	25-241-370	1994	Ag/935	37	26	open	\$33.00
	SM-176b	35-241-128	1994	Au/585	12.5	1	open	
	SM-176c	35-241-186	1994	Au/750	18	4.4	open	\$103.00

Edge: Gold milled; others: "State of Israel," state emblem, metal fineness and serial number.
 Design: obverse: Ruth Lubin; reverse: Ronit Salomon and Sharon Berman. Reliefs: Tidhar Dagan. Mints: gold: Kretschmer; silver: Government Mint, Jerusalem; and tombac: Kretschmer.

Holland-Israel Friendship — Man and Nature, SM-177



Holland and Israel have a long history of friendship. In the 16th century Spanish Jews found a welcome in Holland, the Dutch rescued Jews from death by the Nazis during World War II. The friendship was solidified during the birth of the Jewish state in 1948.

Obverse: (Israel side) hands planting and making the desert bloom. "Man and Nature" in Hebrew, Dutch and English and the Israel State emblem.

Reverse: (Holland side) dikes, waves, windmills, lighthouse, tulips and sea-level gauge. "Holland Israel Friendship" in Hebrew, Dutch and English and the Dutch royal coat of arms.

Edge: smooth. Design: Israel: Ruben Nutels; Holland: The Dutch Mint, Utrecht; Relief: The Dutch Mint, Utrecht. Mint: The Dutch Mint, Utrecht.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-177	15-324-703	1994	tombac	70	140	open	\$19.00
	SM-177a	25-234-501	1994	Ag/999	50	60	open	\$57.00

Purim, SM-178



The holiday of Purim is celebrated on the 14th day of Adar when the Scroll (Book) of Esther is read. Purim is a day of joy, with feasting, drinking and costumes. The holiday celebrates the

foiling of the wicked Persian King Haman who threatened mass destruction of all the Jews but was foiled by Mordechai and his niece Esther.

Obverse: The Scroll of Esther, "Purim" in English and Hebrew, "Scroll of Esther" in Hebrew.

Reverse: Bottle of wine, glass, gifts of food (Mishloah Manot), coins representing the Purim Half Sheqel. "...feasting and joy and of sending choice portions to one another, and gifts to the poor (Book of Esther)" in Hebrew.

Edge: Gold: milled, silver and tombac: state emblem, "State of Israel" in Hebrew and English, metal fineness and serial number. Design: Avraham Patt. Relief: Kremnica Mint, Slovakia. Mints: Gold: Kretschmer; silver: Government Mint, Jerusalem, tombac: Kremnica Mint, Slovakia.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-178	15-240-592	1995	tombac	59	85	open	\$14.50
	SM-178a	25-240-374	1995	Ag/935	37	26	open	\$33.00
	SM-178b	35-240-180	1995	Au/750	18	4.4	open	\$103.00

Freedom, SM-179



Issued to commemorate the spirit, dedication and compassion of the American Serviceman as liberator of the oppressed of the Holocaust.

Obverse: The Liberation Monument of American artist Nathan Rapoport, which stands in Liberty Park in New Jersey. "Liberation" in Hebrew and English.

Reverse: Earth, letter "V", for "Victory," number "50" and word "Freedom" in Hebrew, French, Russian, Polish, Yiddish and English.

Edge: "State of Israel," state emblem, metal fineness and serial number. Design: Mark Salman (Monument side based on sculpture by Rapoport). Reliefs: Mark Salman. Mint (casting): Itamar Casting.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-179	15-233-951	1995	tombac	82	340	<999	\$79.00
	SM-179a	25-233-602	1995	Ag/925	59	175	599	\$164.00

Gershwin Music Worthy of a Gold Medal

by Pete Smith

Reprinted from THE NUMISMATIST

George and Ira Gershwin were honored in 1985 with a Congressional gold medal for their "outstanding and invaluable contributions to American music, theater, and culture." In their collaboration, George wrote the music and Ira, who was born a hundred years ago, wrote the words for some of the era's greatest popular songs.

By Act of August 9, 1985 (Public Law 99-86), Congress honored the brothers with a Congressional gold medal designed by Chester Y. Martin. The Joint Resolution provided that "a special gold medal honoring George Gershwin be presented to his sister, Frances Gershwin Godowsky, and a special gold medal honoring Ira Gershwin be presented to his widow, Leonore Gershwin, and to provide for the production of bronze duplicates of such medals for sale to the public."



The obverse shows a profile bust of George overlapping the profile of his older brother Ira. The reverse includes four bars of music with lyrics, "Shining star and inspiration--Worthy of a mighty nation--" from *Of Thee I Sing*, the brothers' Pulitzer Prize-winning show.

George and Ira were born to Russian-Jewish immigrants Morris and Rose Bruskin Gershin. Their father was not in the music business, but ran a cigar store and a billiard parlor. The collaboration between the brothers reflected their personalities. Ira was quiet and much less flamboyant than George, in whose shadow he worked. While George's music was dynamic and energetic, Ira's words were understated and romantic without being overly sentimental. Ira was

limited to writing song lyrics and did not write the book for musicals.

They wrote for a different era. Instead of sitting in front of the television, families would sit around a piano and sing current hits. The success of a musical comedy was based more on the popularity of the songs than on the plot or great acting. In the days long before music videos and CDs, publishers made money from the sale of sheet music. Ira and George Gershwin sold a lot of sheet music, as well as records.

Born on December 6, 1896, in New York City, Ira was the first of four children and showed an early interest in writing. He was editor of his school paper at Townsend Harris Hall, which he attended from 1910 to 1914. He also contributed to school periodicals while attending the College of the City of New York. He did not graduate from college and later dropped out of the pre-med program at Columbia University. Instead, Ira Gershwin had a varied early career as the business manager for a traveling circus, a photographer's assistant and a shipping clerk. He married Leonore Strunsky on September 14, 1926.

His younger brother Jacob was born September 26, 1898, in Brooklyn, New York. Known all his life as George, he changed the spelling of his last name to Gershwin for his professional career. In 1910 the family bought the piano on which George learned to play. His first teachers were inadequate for his talent, but he later studied with the noted Charles Hambitzer and Rubin Goldmark.

George dropped out of school in 1913 at the age of 15 to work in Tin Pan Alley as staff pianist for a music publisher. Three years later, he had his first published song, *When You Want 'Em You Can't Get 'Em*. In 1918 he joined the Harms music publishing firm and was assigned no other duties but to write songs. His first musical comedy score was for *La, La, Lucille*, which was produced in 1919, and his song *Swanee* was an early hit that same year.

The piece that made George Gershwin famous and wealthy was his *Rhapsody in Blue*, which he wrote for its debut on February 12, 1924, by Paul Whiteman and his orchestra at Aeolian Hall in New York City. The composition which was orchestrated by Ferde Grofe, brought artistic respectability to jazz. Gershwin did his own orchestration for his later concert pieces, including *An American in Paris*, *Concerto in F* and *Three Preludes for Piano*.

At first Ira wanted to write lyrics but did not want to be compared to his already famous brother. Early in his writing career, Ira wrote under the pseudonym of Arthur Frances, chosen from the names of his other brother and sister. So, even though only George and Ira were involved in writing music, all four Gershwin children had their names in musical credits..

From 1920-24, George and Ira collaborated in writing songs for George White's Scandals. They had a string of Broadway hits from

1924 to 1937, including *Lady Be Good* (1924), *Rosalie* (1927), *Strike Up the Band* (1927), *Show Girl* (1929) and *Girl Crazy* (1930). Their song *The Man I Love* was dropped from two shows before becoming a hit. Other hits included *They Can't Take That Away from Me*, *Someone to Watch over Me*, *Embracable You*, *Love Is Here to Stay* and *S'Wonderful*.

In 1932 the two famous brothers won the Pulitzer Prize for *Of Thee I Sing*, the first musical to win the award for drama. The award was shared with writers George S. Kaufman and Morrie Ryskind.

On September 30, 1935, when George was just 37 years old, the folk opera *Porgy and Bess* debuted at the Colonial Theater in Boston. It included the songs *Summertime* and *It Ain't Necessarily So*. George wrote the music, and the lyrics were by his brother Ira and DuBose Hayward. *Porgy and Bess* had several revivals and toured European and African cities in 1954 and '55. Cast members were called "ambassadors" when the show played in the Soviet Union.

George Gershwin wrote more than a thousand compositions. He was a man with great energy and charisma. He took up golf with great enthusiasm, enjoyed other sports, such as ping-pong and horseback riding, and later took up painting, at which he was considered to be quite good. Even though he was involved with a number of attractive women and contemplated marriage on more than one occasion, George never married. On July 11, 1937, in Hollywood, California, he died at the age of 38, following an unsuccessful operation for a brain tumor.

Ira Gershwin considered his brother to be a genius, and his role was to serve that genius. After George's death, Ira was shaken and uncertain about continuing his career. His wife convinced him that he had to keep the Gershwin name alive. Ira continued to write words for some of George's earlier compositions and went on to collaborate with composers Kurt Weill, Jerome Kern and Harold Arlen.

His transition from writing lyrics for the theater to writing for the movies led to three Academy Award nominations for songs, including *The Man That Got Away* with music by Harold Arlen and sung by Judy Garland in *A Star is Born*; *Long Ago and Far Away*, from the 1943 movie *Cover Girl*; and *They Can't Take That Away From Me*. After his third nomination without an "Oscar," he said that he would "Do away with 'Away'."

Like his brother, Ira took up painting and became obsessed with it, sometimes standing and painting for 14 hours a day. He also continued to work on adapting songs for *My One and Only*, produced on Broadway shortly before his death on August 17, 1983, in Beverly Hills, California.

Bronze copies of the Congressional gold medal honoring George and Ira Gershwin still are available from the Mint.

The Conversion of Khazaria

by Peter S. Horvitz

Between the seventh century of the common era and the beginning of the eleventh century, there existed east of the Carpathian Mountains, north of the Caucasus Mountains, south of the Ural Mountains, and west of the line formed between the Urals and the Caspian Sea, the Khazar Empire. This area corresponds to parts of modern Ukraine and Russia.



The Khazar kingdom, c. seventh-tenth century. From D. M. Dunlop, *History of the Jewish Khazars*, New York, 1967.

The Khazars were a Turkic people. They were nomadic in origin and they retained many of their nomadic traits throughout their history. For instance, their settlements, even their capital, Itil, were only occupied during the winter. During the rest of the year, the Khazars lived in tents and tended their herds of cattle and sheep and farmed their fields of wheat and grape vines. Besides their pastoral and agricultural pursuits, the Khazars' main source of income was their control of one of the major East-West trade routes. The Khazars imposed a 10% tax on all goods passing through their territory.

Their highest official bore the title of "kagan." This title is a linguistic cousin of the Mongol "khan." The Khazar kagan seems to have had religious, as well as political, power. Indeed, his political power was limited by the existence of a secondary king, who was responsible for much of the secular and military affairs of the state. This secondary king bore the title of "bek." The nature of this dual kingship is not exactly understood and may have developed and changed through time.

The Khazar society was divided into two classes, the Ak-Khazars (White Khazars) and the Kara-Khazars (Black Khazars). The White

Khazars constituted the ruling class and the lower classes were denoted as "Black." The kagan's rule also extended over many non-Khazar people who fell under Khazar control. The constitution of these foreign elements of the population fluctuated over time.

For centuries, the Khazar Empire acted as a buffer between the encroaching Arabs, intent on the spread of Islam, and the remnant of the Roman Empire, the fervently Christian Byzantine Empire. Both religions had great political clout throughout Eastern Europe.

The Khazars, pagans themselves throughout their early history, seem to have been tolerant of other faiths. Their capital city of Itil boasted many Christian residents and a number of masques, including one with a tall minaret.

Around the year 740 C.E., the Kagan Bulan converted his nation to Judaism. This unique event in history has often been noted. There exist two versions of the story of the Khazar conversion. One of these is found in the Arabic author al-Bakri (11th c.) and the other is found in the Hebrew Khazar Letters (954-961 C.E.)

The two versions are very similar and go something like this:

During the reign of Bulan (which had begun by 731 C.E.), the kagan was inspired to eschew the paganism of his ancestors and to accept monotheism. But Bulan was uncertain about which form of monotheism to embrace. An envoy came from the Caliph to convert him to Islam. Another envoy, a bishop, was sent from the emperor of Constantinople to present the case for Christianity. But the kagan was not satisfied and he, himself, sent, for a wise Jew who dwelt at his court to present the Jewish position.



Two pages from the Cambridge Document, discovered in the Cairo Genizah, which contains Khazar correspondence. Cambridge University Library.

The three men met with the kagan for three days, but no argument produced by the conclave convinced Bulan one way or the other. Then the kagan sent each man back to his own tent and then called them, one at a time, to speak to him personally, in the royal tent. He asked of the bishop what he thought of the Gospels. The bishop replied that they were the revealed word of God. Then Bulan asked the bishop what he thought of the Torah. The bishop replied that it, too, was the revealed word of God. Then the kagan asked the bishop what he thought of the Koran. The bishop declared it a work of blasphemy.

Next, the kagan spoke with the Muslim holy man. He asked the

same three questions. The Muslim dismissed the Gospels, but upheld the sacredness of the Koran and the Torah. Then the Jew was called to the royal presence. Faced with the same questions, he dismissed both the Gospels and the Koran and upheld the sacredness of only the Torah.

Bulan then called the three men back to announce his decision. He said that he believed that each of these religions had some truth. But he would accept only that truth to which all could agree. So, since the Muslim could not believe in the Gospels and the bishop could not believe in the Koran and the Jew believed in neither, he could not believe in those works. But all were in agreement concerning the divine nature of the Torah, so to the Torah he would turn. Bulan announced that he would become a Jew and so would all the inhabitants of his kingdom. Bulan was circumcised, along with all the nobles of his court, and he and they were converted with all proper ceremonies. Jehuda Halevi (1085-1141), one of the great Hebrew poets of Spain, in his philosophical book *Kuzari*, assigns the date 740 C.E. to this event. This date fits very well with other evidence and is generally accepted.

Whether the account above is historical, partly so, or pure legend, there seems to have also been some very sound political logic behind Bulan's decision. As a Christian, Bulan would have been answerable to the emperor of Byzantium. As a Muslim, he would have been answerable to the Caliph. But as a Jew, he could maintain his complete independence.

The exact nature of the Khazar conversion is a controversial one. Did this conversion involve the entire population or was it effectively limited to the upper classes (the White Khazars), as has been proposed by a number of historians? The existing records provide no definite answer either way.

In 732 C.E., after an important military victory of the Khazars over an invading Arab army, the future emperor of the Byzantine Empire, Constantine V, accepted as his bride a princess of Khazaria. The princess's name was Chichak (or "Flower.") Before her wedding, she was baptized and became Eirene. The son of this union later became Byzantine emperor himself, Leo IV, known as Leo the Khazar.

Leo, grandson of Bulan, as well as son of Constantine V, assumed the title of Augustus in 751, when he became an associate ruler with his father. This situation continued until the death of Constantine in 775. The coins issued during this period depict both emperors, often along with Constantine's own father, the late Leo III.

The coin that illustrates this article, coin 1569 in David R. Sear's *Byzantine Coins & Their Values* (London, 1974), is from this period. The coin is a bronze follis. The obverse shows facing busts of a bearded Constantine V on the left and beardless Leo IV on the right.

Both figures are crowned and in imperial robes and there is a cross between their heads. The reverse has a crowned and robed facing bust of Leo III, holding a cross.



Following his father's death, Leo ruled as the sole emperor for only a brief time, when he associated his own son, Constantine VI, as ruler. All the coins of the reign of Leo IV show Constantine VI next to his father. Leo IV died in 780, leaving his son of ten years old as sole ruler. Irene, Leo's widow and Constantine VI's mother, made herself regent and associated herself in her son's rule. The mother and son combination was not harmonious and, in 797, Irene had her son deposed and blinded. This ended the Khazar dynasty in Byzantium.

Should Leo IV, the son of a Khazar mother be considered as a Jew? Certainly not. Leo's parents were married in 732, some eight years before the Khazar conversion. Leo's maternal grandfather was King Bulan, who converted the Khazars to Judaism. But Leo's mother was born a pagan and was converted to Christianity before her marriage. Leo was raised as a Christian. Nevertheless, as there are no known coins of the Khazar Empire itself, the coins depicting Leo IV are our closest numismatic link with the Khazars.

It is interesting to speculate on what Khazar coins might have looked like, had any been issued. It is not unlikely that they would not have differed too much in style from the illustrated coin of Leo IV. Khazar metal work tends to be imitative, either of Byzantine work, or, sometimes, of Sassanide Persian work. The dual portraits on the Byzantine coins of this period may have been an excellent model for the Khazars, with their dual monarchy of kagan and bek.

Most historians believe that the impact of the Khazar conversion on the modern Jewish population is probably nonexistent. There is, however, a minority opinion, held, most notably, by Arthur Koestler, that states that a large proportion of Eastern European Jews are of Khazar descent. There seems to be no real proof for this view and it seems most likely that the Jews of Khazaria just faded away into the flood of Slavic barbarians that overwhelmed the region.

Károly Goldmark Medal by Edward Schuman

Reuben Goldmark was the cantor in the Keszthely Synagogue in Hungary when his son Károly (Karl), one of twelve children, was born in 1830. Karl received a rudimentary musical education from a schoolmaster in his native town and at the age of twelve entered the school attached to the Oedenburger Musikverein.

At a concert presented in 1843, he displayed such talent that his parents decided to send him to Vienna to study music. Three years later, he qualified for admission to the Polytechnic for regular studies and to the Conservatory.

With the outbreak of the Revolution of 1848, the Polytechnic and the Conservatory became closed for the duration of the war and Karl was compelled to enter the Army. Joseph, his older brother, who had assisted Karl financially for his schooling, joined the rebels and had to flee for his life to America when he was suspected of complicity in the assassination of the Minister of War. Goldmark himself was briefly caught up in the action and found himself stranded during a lull in the war at Gyoer, a hotbed of the revolution. He was able to find a job as a violinist in the theatre orchestra at the nearby town of Sopron. Eventually, he was captured by the victorious Austrians and sentenced to death as a revolutionary. His desperate protests that he was just an innocent fiddler in the local theater were not accepted. However, the two men assigned to execute him happened to be old friends from civilian life and instead of shooting him they smuggled him out of the town.

After the war, Karl returned to the city of Vienna but was too poor to continue his studies. Instead, he gave music lessons, studied the scores of classic composers, and began composing himself. In 1858, he returned to Budapest and for a year and a half taught himself counterpoint, canons, and fugues. From 1860, he again lived in Vienna, gave lessons on the piano and violin and began to compose in earnest.

When the founder of Vienna's most famous chamber group rejected his Quartet in B Flat, Goldmark hired the group to play it at an all-Goldmark concert. The evening was such a success that the leader of the chamber group, Hellmesberger, added the quartet to his own repertoire and afterwards performed every new chamber work by Goldmark.

Goldmark's dominant use of Oriental and Jewish melodies in his Overture *Sakuntala* (1865) brought instant raves. His *Queen of Sheba* (op. 27) premiered at the Vienna Court Opera in 1875, with text by Hermann von Mosenthal. It was immediately acclaimed and Goldmark had forty curtain calls. The following year he wrote the *Symphony, Rustic Wedding*, followed by the *Violin Concerto in A Minor* (op. 28) and the operas *Merlin* (based on the Arthurian legend), *The Cricket*

on the Hearth (from a story by Dickens), A Winter's Tale (based on Shakespeare), and The Prisoner of War. The influence of Hebrew melodies is discernible throughout the best of Goldmark's pieces. In between the operas, he produced distinguished orchestral and chamber works.

Goldmark was a very likable person. In the controversy between Brahms and Wagner, which resulted in bitterly opposing factions among their followers, Goldmark alone managed to retain the friendship of both. At the age of eighty-one, Goldmark wrote a short autobiography in German, which appeared in his niece's English translation in 1927 entitled "Notes from the Life of a Viennese Composer."

Karl Goldmark died in 1915. He is remembered through his music and numismatically by a medal executed by Anton Scharff (1845-1903), one of the 19th century's most important medal making artists. This uniface medal was made for the 70th anniversary of the birth of Karoly Goldmark. The exact detailed work in the sharp and dynamic portrait shows off the thoroughness of Scharff's art. The details of hair and clothing are in harmony with the essence of the lines in his face. The purposely distributed play of light and shadow effectively underlines the character of the profile.

This rare and possibly unique medal is exhibited in the collection of the Jewish Museum of Budapest, where it was viewed by the writer on a recent trip to Eastern Europe.



Edward Telcs and the David Popper Plaque by Edward Schuman

Ede (Edward) Telcs was a Jewish Hungarian sculptor born at Baja on May 12, 1872. At the age of twelve he was sent to Budapest and studied decorative art. Shortly afterwards, he left that city for Vienna where he received his education for four years at the Allgemeine Bildhauerschule, winning the Fuger gold medal with his "St. Boniface Striking Down the Banner of Wotan."

He next entered Professor Zumbusch's school, where he studied for three years, gaining the school's first prize with his "Two Drinkers," and which later earned him a second class medal at the World's Fair in Antwerp.

Telcs attracted particular attention in 1900 by being awarded first prize for his monument in honor of the Empress Elizabeth of Austria, beating out many competitors.

Telcs was a contemporary of Fülöp O. Beck and the generation of artists who paid attention to the art of medal-making in the early 1900s. He received much praise and numerous international awards for his medals. Many of the contemporary Hungarian medalists, including Paul Vincze, received instruction at his studio which became a center of training.

Telcs became the official war medalist for Hungary, and created portrait pieces of many of the top military leaders. He was so proficient in his work, that despite his Jewish origins, he was commissioned to make the portrait medal of Admiral Horthy, the Hungarian Fascist regent.

Telcs stood out even among those with his talent for composition, with his warm and intimate lyric tone, and masterly treatment of light and shade. He did many medallic portraits of outstanding Austro-Hungarian Jews. They represent Armin Wertheim and his wife; Professor Adam Politzer, the Hungarian otologist; Adolph Sonnenthal, the Hungarian actor; Ignac Fekete and Miksa Falk, journalists; Jewish banker, Moritz Reisman; neurosurgeon Moritz Benedikt and the cellist David Popper.

His plaque of the cellist David Popper (1846 - 1913) underlines the truth of the above statement. David Popper was the director of the Academy of Music's Cello Chair from 1886. He was presented with this creation on his 60th birthday by his admirers.

The plaque shows the cello virtuoso's left profile as he clutches his instrument and is immersed in the performance of his music. The face of Telcs' subject also shows the feeling and spirituality inspired by music.

The plaque is made of bronze, measuring 50 X 38 mm. There is no signature. It is Inventory No. 64.932 in the collection of the Jewish Museum in Budapest.

Telcs personally presented five of these plaques, which he probably may have considered, in his judgement, to be most important to the Jewish Museum in Budapest. The Jewish Museum also has in their collection a half dozen or so medals or plaques of lesser known Jewish persons of whom information is missing.

Information for this article was found in the "Jewish Encyclopedia," 1905 edition, and from "Jewish Minters and Engravers" by Daniel Friedenberg, published in 1976. The photograph of the David Popper plaque is by László Szelényi and was reproduced from the catalog of the Jewish Museum of Budapest.

The Jewish Museum is one of the major museums of its kind in Europe. It was built as an annex to the Synagogue in Dohány, in the capital, which has recently completed a major renovation. The museum was first opened to the public in 1932. The exhibits present a history of the Jews of Hungary through an outstanding collection of Judaica; cups, Rimmonim, Torah crowns, candlesticks, spice containers, old illuminated manuscripts, paintings, statues, photographs and medals.



The Father of Psychoanalysis

By H. F. Ellenberger

Sigmund Freud was born in 1856. His family moved to Vienna when Freud was four. He received some religious instruction, and developed a keen sensitivity to anti-Semitism which was to play a role in some of his later struggles. Though he was to be distinguished for the high literary style of his German, even receiving the coveted Goethe prize for German literature, his mother, who lived until 1930, could only speak Yiddish fluently.

Freud completed medical school at the University of Vienna, where he concentrated on neuroanatomical research and afterwards joined the Vienna General Hospital. At the age of twenty-nine, he traveled to Paris to study with the famed French neurologist, Jean Charcot. Once there, he observed the use of hypnosis in the treatment of hysterical disorders. This was the turning point in his career which sent him in search of the hidden factors in abnormal human behavior.

During the following ten years, Freud married Martha Bernays, granddaughter of Rabbi Isaac Bernays of Hamburg, and developed his private practice in Vienna, specializing in nervous disorders. He undertook to decipher the peculiar neurotic and hysterical symptoms which his patients presented to him. He became disillusioned with the temporary effects of hypnosis, and sought other techniques, eventually developing what remains today the basic technique of psychoanalysis: free association, whereby patients relax and relate whatever comes to mind. Thus hints of unconscious material emerge in the stream of the patient's spoken thoughts. Freud himself, to better understand his patients, embarked at this time upon a painstaking self-analysis, delving into his own deepest forgotten childhood memories in a quest for self-understanding.

While observers before him had spoken of a realm of the human mind of which we are not aware, he was the first to develop a systematic exposition of the unconscious. This marked the beginning of psychoanalysis. This period of research culminated in 1900 with his publication "The Interpretation of Dreams." Dreams, Freud said, are the "royal road to the unconscious."

Despite early difficulties in gaining acceptance by academic medicine, he drew about him a circle of some of the most remarkable and creative minds in Europe and, later, America. Freud was a gifted speaker and writer with rare persuasive skills. Yet it was clear that Freud's struggles, far from efforts at self-aggrandizement, were driven by his sense of mission to expose the repressed and to advance man's understanding of himself. Throughout his life he continued to develop and revise his theories.

Freud did not limit his research to individual patients, but sought to extend his findings to culture and the arts. He speculated, sometimes fanciful, about the origins of society in a primordial horde

lorded over by a dominant male figure ultimately deposed by his sons. And in "Civilization and its Discontents", he wrote that the constraints which civilization placed upon the instinctual drives of its members as the price for advancement may produce insolvable conflicts and guilt-ridden neuroses.

At a time when many of his Jewish colleagues were opting for baptism in order to gain acceptance in gentile society, Freud was unswerving in his affirmation that he was a Jew. He managed to attend, over many many years, meetings of the local B'nai B'rith lodge, occasionally lecturing there. He possessed a wide repertoire of Jewish jokes and anecdotes which he would employ anytime justified by the circumstances.

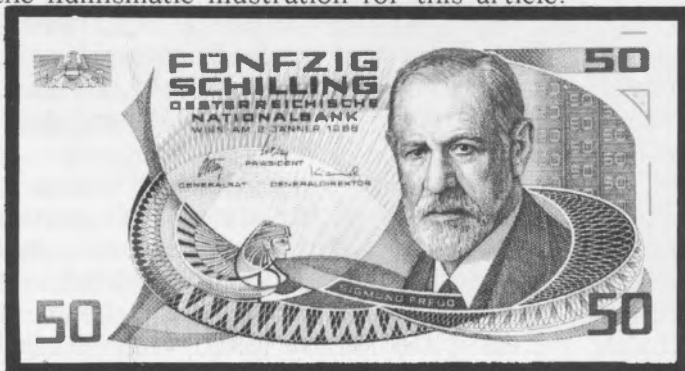
Most of his collaborators were Jewish, so much so that when the non-Jewish Jung joined the fold, Freud jumped at the opportunity to have a prominent gentile among his followers and thus to evade the accusation that psychoanalysis was a peculiarly Jewish psychology.

Although not a Zionist, Freud held an honorary position with the Hebrew University of Jerusalem. When asked what was Jewish in his teachings, Freud responded "not very much, but probably the main thing." An inveterate cigar smoker, Freud suffered the last sixteen years of his life from a malignant cancer of the jaw. After thirty-three operations and a prosthesis which hampered his ability to speak, he finally succumbed. Despite his illness, and the pessimistic cast of thought it occasionally engendered, Freud remained active as a therapist and as an innovative theoretician until his final months.

His occasionally sardonic humor was not diminished by adversity. When little more than a year before his death, the Nazis became the new rulers in Austria. Before he was permitted to leave the country, they required Freud to sign a statement avowing that he had been well treated by the authorities. Freud complied and then added after his signature, "I can heartily recommend the Gestapo to anyone."

Freud moved to London where he died three weeks after the outbreak of World War II..

In 1986, the Austrian Government honored the memory of Sigmund Freud by placing his portrait on their 50 Shilling banknote which is the numismatic illustration for this article.



Jewish History in Kharkov **by Yehuda Slutsky**

Kharkov, a city in the Ukraine was outside the Pale of Settlement. Jewish merchants often attended the large fairs held there from the second half of the 18th century and a few individual Jews settled there without hindrance. In 1821 the authorities forbade Jews to enter the town, but on the complaint of the local authorities that the order was harmful to the business of the fairs, Jewish merchants were again admitted in 1835.

From 1859 Jews who were allowed to reside outside the Pale of Settlement began to settle in Kharkov. In 1868 they were permitted to build a synagogue and nominate a community council. There were then 35 families of merchants and craftsmen in Kharkov. In that period there were 26 Jewish pupils studying at the local secondary school and university and 68 Jewish soldiers. When the fairs were held, some 3,000 Jews would visit the town.

Toward the end of the 19th century, many Jewish youths from the provinces of the Pale began to attend the University of Kharkov, and in 1886 the 414 Jewish students formed 28.3% of the student body and a Bilu society was founded among the Jewish students there. The community numbered 11,013 (6.3% of the total population) in 1897.

During World War I and the Civil War (1918-20) many Jews who were expelled from their places of residence or escaping from the fighting zones or pogroms, took refuge in Kharkov. The pedagogic seminary of Grodno, with its teachers and pupils, was transferred to Kharkov during this period and the city became an important Jewish center.

A Hebrew secondary school and popular Jewish university were established, and books and newspapers in Yiddish and Hebrew were published there. The Jewish conferences of He-Halutz (1920, 1922), the Socialist-Zionist Party (1920), and Ha-Shomer ha-Za'ir (1923) were held in the town. A group of Hebrew writers also became active there.

The consolidation of the Soviet regime marked the end of organized Jewish life, but the choice of Kharkov as capital of Ukraine from 1919 to 1934 and its general development resulted in a rapid increase in the Jewish population. Jewish inhabitants numbered 65,007 (17.2% of the total) in 1923, 81,138 in 1926, 115,811 in 1935, and approximately 150,000 by 1939.

The town was the center of the Yevseksiya's activities in Ukraine. Yevseksiya was the name given to the Jewish section of the propaganda department of the Russian Communist Party which eventually culminated in the proclamation of Birobidzhan as an area of Jewish settlement in the far east. Several Yiddish Communist newspapers, including the daily, Der Shtern (1925-41), were published in Kharkov.

When the Germans occupied Kharkov around the end of December, 1941, those Jews who had not already fled the city were concentrated within the buildings of an abandoned factory on the outskirts of the town. In January 1942, they were massacred at a site known as Drobitzky Yar, located about 5 mi. (8 km.) from Kharkov. After the liberation of the city by the Soviet army, two mass graves, containing a total of over 15,000 bodies, were discovered on this spot.

Jewish settlement was again renewed in Kharkov after the war, and the Jewish population numbered over 84,000 (9% of the total) in 1959 and was estimated to be at about 80,000 in 1970. The last synagogue was closed down by the authorities in 1948-49. All subsequent attempts to obtain the authorization to establish a synagogue were unsuccessful. The former synagogue had been converted into a sports gymnasium.

The New York Times newspaper published an article on May 21, 1959 which stated that in 1957, 1958, and 1959 private prayer groups were dispersed on the High Holidays and several Torah scrolls were confiscated. In 1960 the minyanim were again dispersed and Jews were arrested for baking mazzot. In 1967 Jews attending private services on the High Holidays were beaten up by the militia. The old Jewish cemetery was converted into a park.

With the breakup of the Soviet Empire, open Jewish life has more or less returned to Kharkov. However, many Jews who had lived in Kharkov no longer resided there, having mostly emigrated to Israel or the United States.

The numismatic illustration for this article is in the form of a bond obligation of the City of Kharkov. This bond was issued during the year 1903 in the amount of 500 Rubles, and the interest rate was at 5%. The text of the bond has been printed in two languages, Russian and French. The bond shows four different views of the city which are illustrated in each of the four corners.

Several Russian cities, with strong Jewish history, have issued similar obligations in order to raise funds. The SHEKEL hopes to be able to print further articles on these places if a numismatic illustration can be found.



Rabbi Elie-Aristide Astruc by Julien Weill

Elie-Aristide Astruc was a French rabbi and author who was born at Bordeaux on Nov. 12, 1831. He received his early education in his native city and took a course of study at the rabbinical college of Metz, to which he was sent with a scholarship by the community of Bayonne in 1862. On the completion of his studies in 1857, he was appointed assistant to the chief rabbi of Paris, and became chaplain of the Paris Lyceums of Louis le Grand, Vanves, and Chaptal.

He was one of the six founders of the *Alliance Israelite Universelle* (1860), an organization devoted to improve the lives of Jews by building schools and hospitals in impoverished areas. In 1865, Astruc was a delegate from Bayonne to the convention for the nomination of chief rabbi of France.

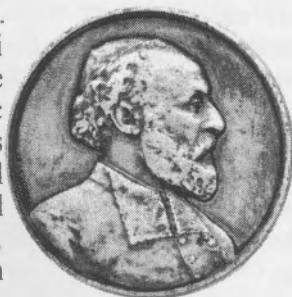
In 1866, he was elected chief rabbi of Belgium, and was authorized by a special decree of the emperor to accept the office though remaining a French citizen. While holding this position, he took part in the synod of Leipsic on June 29– July 4, 1869.

During the Franco-Prussian war (1870–71), Astruc distinguished himself both as a French patriot and as a Jewish minister. He was a member of the *Comite du Pain*, an organization which cared for the sick and wounded. He became secretary to the Belgian committee for the liberation of the territories of Alsace and Lorraine.

In 1879 Astruc resigned the chief rabbinate of Belgium to return to his native country. Before his departure the King of the Belgians created him a knight of the Order of Leopold. It was at this time that the rare silvered bronze 50mm medal, engraved by Charles Wiener, renowned Jewish medallists, was struck. A portrait facing right is on the obverse. The reverse carries the legend "HOMMAGES DES ISRAELITES BELGES" a E.A.ASTRUC GRAND RABBEN de BELGIQUIE de 1865 a 1880.

After officiating as chief rabbi of Bayonne from 1887–91 he retired to private life. Astruc was a successful writer. His first was a French metrical translation of the principal poems of the Sephardic ritual, *Olelot Eliahu* published in 1865. In 1869 he published

Histoire Abregee des Juifs et de Leurs Croyances, a small book which caused a sensation at the time, on account of the author's boldness. As Astruc said, he wished to disengage the great ideas of Judaism from venerable but partially legendary traditions. In the pulpit, Astruc always displayed his moderate views and proclaimed his moral convictions and his attachment to the Jewish faith. He died in 1905.





CLUB BULLETIN

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INS OF LONG ISLAND - Exhibit topics at the December meeting were commissioned medals and medals and coins relating to Chanukah. Reports of the recent held AINA trip to Israel were also given. The annual Chanukah party was held at the Darband Restaurant in Great Neck.

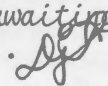
INS/ICC OF LOS ANGELES - Speaking at the November meeting was yours truly, "1996 - Going for the Gold" being the title of my presentation. What's that you say? Well, since this was an Olympic year, the word 'gold' was tied from that to the five gold coins that the IGCNC issued in 1996. It was very educational for me to learn so much from so little. How many of you knew that each 1996 gold coin was minted at a different foreign mint? The annual holiday party and buffet was held in December with 33 in attendance. Following the buffet and exhibits, Paul Borack led the group in the game of Coin-O followed by all kinds of door prizes and the special drawing of the holiday decorated tree donated by Mary Yahalom. For the meeting in January, an AINA slide program entitled "Jewish Portrait Medals" by Harry Flower will be shown.

INS OF MICHIGAN - "Show and Tell" was the program at the October meeting: Jerusalem medals, coins and paper of Poland, and military pins were featured. For the November meeting, Milt Shapiro was the speaker, "Harry Houdini the Master Magician" was his topic title. Did you know that "Harry was the most famous magician, that his birth name was Erich Weiss, that he was the son of a Rabbi, and that he has been dead for 70 years?". Discussions are still being held regarding holding joint meetings and being affiliated with the Oak Park Stamp Club.

INS OF NEW YORK - It was decided at the October meeting to change the meeting format; instead of having numerous topics for exhibits and presentations, it is now limited to four: (1) Anything Israeli/Jewish by alphabet (for example - A = Army, Acco, etc.); (2) anything topical (ships, palm trees, vine, etc.); (3) items relative to the time of year (Rosh Hashana, Purim, etc.); and (4) recent acquisitions. Each month will have a different letter of the alphabet featured and each month will have its own calendar subjects. For November: "A"; ships; several dates (among others, elections, Thanksgiving, Hanukkah); and new items. For December: "B"; palm tree; Tevet 10, Asarah B'Tevet and New Years Day. For January: "C"; grapes; 15 Shevat, Tu B'Shevat. (This is a new idea - program chairmen, take note).

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - WINS is also trying out this new program format at its meetings (but only using two - the alphabet/letter and topical) and it has been unanimously accepted and praised: "it has brought out a much wider diversity of exhibits and everyone is able to join in the discussions". For November: "B" and ships and for January: "D" and coins, medals or paper money with a caduceus included in their design.

MOMENTS IN THOUGHT: According to the great scholar Maimonides, there are three types of blessings: blessings of enjoyment, recited before enjoying food or drink; blessings recited before doing a mitzvah; and blessings of praise and gratitude. There are blessings to recite on seeing lightning, hearing thunder, seeing a rainbow, putting on new clothes, and even on seeing a king. When Shai Agnon received the Nobel Prize for Literature in 1966, he recited this traditional blessing in the presence of the King of Sweden: "Blessed are You, Ruler of the world, Who has given of His glory to mortals". . . . There are moments when everything turns out right. Don't let them alarm you: they pass. - Jules Renard. . . . It is not true that nice guys finish last. Nice guys are winners before the game even starts. - Addison Walker.

COMMENTS FROM DJS: Am glad to hear the AINA tour group had a good and safe trip. Will be anxiously awaiting to read the tour story soon. Be well, be happy. . . . 

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